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LEBRET, SASK.

November 1, 1941.

Rev. G. Laviolette, O.M.I., Editor

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Qu'Appelle Indian School, Lebreton.



Prime Minister W. L. Mackenzie King chatting with two Indian Veterans, Abel Watetch and Harry Ball, during a visit to the downtown Regina recruiting tent, this summer. Mr. Watetch was gassed at Hill 70 in the last war, and Mr. Ball lost a leg at Vimy ridge. Both are from Piapot Indian Reserve.

During his visit at Regina this summer, Prime Minister W. L. Mackenzie King showed great interest in the Indians, and in their attitude toward Canada's war effort. Mr. Christianson, General Superintendent of Indian Agencies, informed Mr. King that over 80 Indians from Saskatchewan had enlisted since the war's outbreak. Mr. King told the Indians how proud he was to see the real natives of Canada lining up in the war effort, and he said they were accomplishing what was most desired: the complete unity in the Dominion's war effort. He declared that his hope and desire was to see Indian individuality preserved in Canada throughout the years.

SASK. INDIAN BECOMES BREN GUN EXPERT

David Greyeyes, a full-blooded Indian from the Muskeg reserve, west of Leask, has been promoted to the rank of corporal after taking a course of instruction at the guards depot at Caterham in Kent, England.

Greyeyes, serving overseas with a Saskatoon unit, is now a Bren gun expert, and an Irish Guards captain, reporting on his success, said Greyeyes was "very intelligent, a good instructor with plenty of drive, with a sound knowledge of the gun." He also praised Greyeyes' general appearance, and altogether turned in a high complimentary report after the course.

Word of the promotion of Greyeyes has increased the enthusiasm of the men still on the Muskeg and Mistawasis reserves, and further enlistments are anticipated. The reserves are well represented overseas. One family, that of Louis Arcand, has six sons serving in the forces.

(Free Press Prairie Farmer.)

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MISSION CORNER

INDIAN SCHOOL, FORT FRANCES, ONT.

(Editor's Note:—This copy reached us too late for publication in June. We apologize for the delay, and hope our subscribers will send in School and Mission news every month.)

May 3.—A few pupils accompany Fr. Chatelain to Nestor Falls. On our way back we saw a few deers in the middle of the road, and a porcupine. We tried to catch the porcupine, but we had no success.

May 11.—Ten little boys and girls made their First Communion. The first communicants walked processionally in the chapel, while a march was played at the organ. The parents received communion with their children; after which a delicious breakfast was served.

May 12.—A basket social is held at the Church hall; it nets \$36.00.

May 17.—Father de Varennes, from Marieval, Sask., our former principal, pays us a visit. He was on his way back from the East, where he had the sorrow of losing his mother.

May 21.—Our soft-ball team experiences a defeat with St. Mary's school; the score was 21 to 12.

May 24.—Victoria Day. We had a picnic at La Vallee, about four miles west of Fort Frances. We enjoyed the merry-go-round very much. Ice cream and soft drinks were served. After a day of fun we returned to the school in time for a swim in the river, the first we have had this year.

May 27.—Eleven girls went visiting the new La-Verendrye Hospital. After the opening on June 3rd, patients will be admitted. It is indeed a great benefit to Fort Frances to have this new hospital operated by the Grey Nuns.

Cecile Jourdain (Gr. 7)

INDIANS DONATE \$100 TO FUND

Hit by poor crops for the past six years, Indians of File Hills, Saskatchewan's smallest agency, have seen fit to donate \$100 to the Queen's Canadian Air Raid fund.

Allotment of the sum, total profit from a Dominion Day sports event, was decided upon by the Indians themselves and the money was sent by Agent E. S. Jones to Mayor Grassick, custodian of the fund in Regina.

These Indians who were having a hard time to eke out a living were deserving of much credit, said Mr. Christianson, general superintendent of Indian affairs. By proceeds from sewing, cattle and hay sales, hauling wood and small entertainments, they had contributed since the war's outbreak \$675 to the Red Cross society.

The Indians had read in the newspapers about the Queen's fund and were very anxious to allot their money to it, Mr. Christianson said.

The File Hills agency is north of Balcarres and comprises 560 Indians.

MARIEVAL, SASK.

Oct. 26.—An intertainment was presented at the parish hall in honour of Fr. V. de Varennes, principal. Both the Cowesses Indian Residential school, and the Marieval Day-school contributed to the program. Songs, drills, a toy orchestra, and short skits were presented in a very successful way. Among guests present to honour Fr. de Varennes were Fathers M. Lavigne and Blanchette, from the Lebreton seminary; Fathers M. de Bretagne and Laviolette, from the Qu'Appelle Indian school; Mr. and Mrs. Kerlie, Indian agent, Mr. and Mrs. Ainger, Miss Boyle and Mr. F. L. Blanch. Father Ueberberg, the new pastor at Grayson was also present. A spiritual bouquet and a lovely gift were presented to Fr. de Varennes on this occasion.

Qu'Appelle Indian School Diary

Picking Potatoes — On September 18th we went picking potatoes up the hill. It was a lot of fun. We had our dinner up there. We had sandwiches and hot tea. We enjoyed our meal very much. After meals we had a rest.

Concert — September 21. Concert was held in the girls' playroom in honour of our Father Principal's feast. There were a lot of Brothers and Fathers from across the lake. His Excellency, Bishop Lajeunesse was there too. He sang a song in French called Frere Jacques and told us to sing it. But nearly everyone knew it.

Picnic — September 22. We had a picnic at Como Park. We had dinner and supper there. We had a lot of softball games. After our supper we started for the school. We were very tired when we got back, but happy.

X-Ray — September 28. We had X-rays for the boys and girls. We had to take off our shirts. Then we put our chest on a plate which was quite cold. Then the x-ray technician took a picture of our lungs.

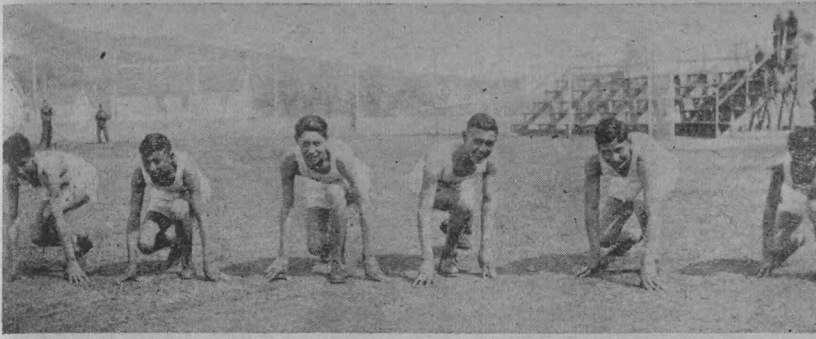
Retreat — Oct. 12, 13, 14. Rev. Father Dumouchel came to preach the Retreat. We were three days in retreat.

Moving Pictures — Oct. 15. We had a talkie given by Father Joyal. It was about the war. We saw aeroplanes, ships, tanks and soldiers. All of us enjoyed it.

Rabbit Hunt — On October 19th we had a rabbit hunt up the hills. We found lots of rabbits but could not kill them. Although we surrounded them well, they always found a way of getting away. It's tough when a rabbit gets away on anybody!

Visit of Superintendent J. G. Buck — Oct. 22. We had the visit of Inspector Buck. We were glad to see him again.

Patrick Goodpipe (Gr. V)



Track day at the Indian School of Lebret. Indian school children are examined and X-rayed yearly. Since active cases of tuberculosis have been removed from the schools the number of new cases developing among children is greatly decreasing. It is now a little over 1 in 1,000.

In the Indian Day schools, as well as in the boarding schools, girls receive training in household tasks. In the background of this picture are shown fine examples of their skill as needleworkers.

Dinner time.



Sioux Reserve, Fort Qu'Appelle, Sask.—So far the Sioux Reserve Band has contributed \$116 to the Red Cross. We must also admire the generosity of Louis Tawiyaka in donating a beautiful head-dress to the Red Cross. This head-dress was sold to the Lions Club of Regina, for \$30.00.

In October a truckload of vegetables was donated by the parishioners of Odessa to the Sioux; many thanks for their generosity.

On Oct. 20th, Thomas Bear, son of late Duncan Bear and Gladys Tawiyaka, daughter of Mr. Anthony Tawiyaka, were united in matrimony. The bride wore a blue silk dress, and a crown of flowerlets. After the ceremony a wedding breakfast was served at the bride's parents, which was attended by over 50 guests. We had the pleasure of having Fr. Laviolette, our Missionary, at the breakfast.



Carlyle—White Bear Indian Reserve, Sask. —On September 22nd Lawrence Big-Egle, son of Robert Big Eagle, and Marjorie Bear, daughter of Robert Bear, of Ochapawace Reserve, were united in the bonds of matrimony. Father Laviolette performed the ceremony which was followed by a wedding breakfast. In the evening a dance was held in honor of the newly-weds.

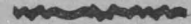
Our mission chapel, which was built by Fr. Duprat, M.S.S. in 1927, has been enlarged this month. A sanctuary, 10 X 18, and a room for the missionary, were added to it.

MISSION PIONEER IS DEAD

Rev. Fr. J. B. Boyer, O.M.I., one of the best known of colonization missionaries of the first years of this century, died at the Grey Nuns' Hospital in Regina, at the age of 66 years, June 7, 1941.

Burial was held at the Sacred Heart Church at Lebret; Father Boyer has been professor at Ottawa University for 15 years; he was a prominent figure in athletics, having been a coach of the University rugby squad, where he developed such men as Morin, in his day acknowledged as the best rugby player in Canada. Father Boyer spent many years in Lebret, Sask., and was well acquainted with our Indian population.

Jovial, charitable, an intensely devoted priest, he was the friend of everyone, irrespective of creed or color.



HIGH RANK FOR INDIAN

Ottawa, June 18. — A full-blooded Iroquois Indian, Brig. O. M. Martin, recently appointed to command an infantry brigade in the Canadian (Active) army, holds the highest rank attained by any Indian in modern warfare, national defense and Indian affairs officials said.

Brig. Martin, a Toronto school teacher in civil life, has a notable career as a soldier, and officials here recalled he was one of a group of Indians who gave outstanding service in the First Great War.

Brig. Martin comes from the largest band of the Iroquois — the six nations at Brantford — which in the First Great War sent 292 soldiers to the front.

The Indian a Citizen of Canada

Rev. G. Laviolette, O.M.I.

Years ago, the Indian lived in a vast independent empire, roaming at will in the limitless western plains. No compulsion, no barriers, no restraint was exercised over him. Following the huge bison herds in their endless wanderings, the Indian camped anywhere, and there were no frontiers set before him, but those of nature. The bison gave him his food, his clothing, his shelter; when the animals were plentiful, the Indian thrived; when prairie fires, drought, or other calamity depleted the herds, the Indian was faced with starvation and disease.

The tribal customs, based on natural law, were strong enough to keep the roving bands in a certain degree of cohesion and order. A rudimentary code of moral law was doubtlessly enforced, but no attempt was ever made at any time to organize in a complete self-supporting community. The religious and social ceremonies provided for the natural desire of man for some contact with the overwhelming forces of nature and with his Creator, while the pageantry of the ritual dances satisfied the urge for amusement and collective excitement. The conflicts between the different tribes were aired on the battlefield, but these were restricted mostly to plundering and petty grievances over hunting rights. These raids or guerillas never reached homeric proportions, such as Fenimore Cooper's exciting novels would lead one to believe.

With the arrival of the white settlers in the western plains, the Indian saw his hunting fields somewhat restricted, but did not seem to realize that a new order of things was about to be established. More and more immigrants arrived, disrespectful of the natural right of the Indian to his land, they massacred ruthlessly the bison, and in a very short time the Indian was deprived of the sole mean of subsistence.

The question of official relations of the Dominion of Canada to the Indians of the North-West became one of great importance. For this purpose Treaties were entered into, and by 1880 this work had been completed in all the region between Lake Superior and the Rocky Mountains. The government had to devise means to assure some security to the Indians, and to rescue them from the hard fate which awaited them owing to the destruction of the buffalo. "By the treaties, the Indians were induced to become, by the adoption of agricultural and pastoral pursuits, self-supporting communities, opening up to them a future of promise based upon the foundations of instruction and the many other advantages of civilized life." This quotation from the Hon. Alexander Morris, late Lieutenant-Governor of Manitoba and of the North-West Territories, written in 1880, shows the spirit with which the Treaties were signed.

We must note these words: "self-supporting community," as the ideal to be attained by any Indian band. Continued efforts to reach this goal have been made relentlessly since the treaties were signed.

So efficiently was this work accomplished that practically all the prairie Indians have adopted farming; most of their children are educated; medical care

has been a factor in the large increase of population, more noticeable in recent years. The Indians, generally speaking, have proven to be able to adapt themselves to their new conditions of life, without any tragic effects. The Indian Agents have materially helped the Indians in teaching them farming and stock raising, in protecting them from abuse in their transactions with the white. The Indian admittedly cannot cope with the shrewd commercial sharpers of the present day. If he were allowed free reign in unsupervised commercial dealings, in no time at all he would be left holding the proverbial sack. The day and boarding schools have succeeded in abolishing illiteracy, in preparing the pupils for their new mode of life. Medical attention has been developed to such a point where such dreaded diseases as T.B. and trachoma are now well under control, and will soon be eradicated.

The effort to make each Indian community self-supporting has been hampered by the years of drouth. There is at present a great economical strain put on the farmers of Western Canada. The Indian communities are no exception to the severe handicaps under which the farmer has to make a living. Wheat growing is now more of a drug on the market than a means of making a steady income. More attention is turned to stock-raising; but this implies many conditions to make stock-raising a profitable venture. Measures have to be taken for water conservation, co-operative farms should be established on the Reservations, so that every Indian should be able to secure year around employment right at home. There is no reason why, given the proper equipment and supervision, a co-operative farm, free of taxes, as Indian reserves are, should not produce enough meat, butter, cheese, poultry, etc., not only to see themselves through from year to year, but to sell to the outside, and with money thus obtained buy co-operatively the clothes, staple articles of food, and other supplies necessary to sustain a moderately comfortable status of living.

The days of the mud shack must come to an end. The Indian must realize that there can be no social advancement, no cultural betterment, until he becomes self-supporting, until he keeps in step with actual conditions of living. Not that it is anyone's desire to see the Indian absorbed totally in the modern scheme of living. The Indian has a natural right to remain a separate social group with his own mode of life, his own traditions and language and customs. As a matter of fact, the Indian is the fastest growing single racial group in Western Canada. It is therefore of the greatest importance that a readjustment should be made for conditions which have greatly changed since the time of the Treaties, in the last century. It may take time, but everything else takes time, and why not begin now?

The Indians should become gradually conscious that they live in communities, that their own individual welfare is closely related to and in proportion with, that of the whole community. They must real-

that by co-operation and good will they can achieve more than by private and individualistic efforts. They would see with pleasure the gradual raising of their standards of living, take more pride in their achievements, and improve step by step in their cultural and social undertakings, thus achieving their one aim, that of becoming true citizens of Canada.

RECRUITING RALLY ON ASSINIBOINE RESERVE

Sintaluta: July 5th — A recruiting party visited the Assiniboine reserve, and four young men were enlisted in category A, forming the first group of volunteers in Canada's first platoon of Indians. The Indians are showing considerable interest in army service. Many of them have served in the last war, and are wishing to serve again. For instance there is the story of Sam Whitecap, as reported by Mr. Liddell in the Regina Leader Post:

An old straw hat on the back of his head and his feet propped against a pot-belly stove, Sam Whitecap sat in the rations house on the Assiniboine Indian reserve.

He was thinking.

He was thinking about the war. He was thinking about the time he was gassed in the last war. Things hadn't been so good around the reserve in the past few years either, bad crops and what not, but they were getting better.

Then, as Herman Hotomani, the fellow next to him, quietly stirred himself from the bench and went into the room across the way where the doctor fellows were and where Herman found he was an A, a bright idea came to Sam Whitecap.

"Say," he said to Sergeant-Major R. Howe, who happened to be standing in the doorway, "how about lettin' me in without an examination?"

"Sorry Sam," replied the sergeant-major, "we can't do that."

"Well," pondered Sam, "I tried to get in the army when you fellows were at Sintaluta the other day, and I tried again today, but you won't have me. I just want you to know I'm not a slacker, that's all."

And so, handing his Great War Victory and Service medals to his wife, who immediately pinned them on her coat, Sam went out of the rations house, to mingle with the men and boys of the Assiniboine Reserve, south of Sintaluta, who had come to the agency buildings on sunny Thursday afternoon to talk with the military recruiting party, consider the question of enlistment.

SIoux MISSIONARY DIES IN S. DAKOTA

Rev. Father Ambrose Mattingley, O.S.B., died at Yankton, S. Dakota, on August 9th. Until a few days before his death, he had continued to minister to the Indians whom, through fifty years, he had served.

Father Ambrose worked with the Sioux Indians throughout his life; one of his great accomplishments was the building of the Fort-Totten school on the Decil's Lake Reservation in N. Dakota. His Sioux name was Hoksina-Pesto.

Sintaluta, Sask. Sept. 11—Indians from the Qu'Appelle Agency gathered on the Assiniboine Reserve on Sept. 9th to rededicate themselves in their efforts in the fight against Nazism. Lt. Gov. A. P. McNabb, and other men who have been honored with chieftainship in the Indian tribes, took part in the ceremonies. They sat in company with Chief Walking Sun on a raised platform in the centre of the ceremonial ring. Military representatives and a recruiting party from M.D. No. 12 were in attendance, together with the 12th District Depot Band. The bravery of the Indians who fought in the last war was praised by the Lieutenant-Governor, as he addressed the gathering. An appeal was made in favour of the Red Cross at the close of the ceremony. A most colorful display of Indian costumes, numerous flags, a guard of honour, and Indian ceremonial drums brought great interest in the whole gathering.

TURTLE'S FORM IN INDIAN RELIC

Memories of the days when the Indian brave rode the plains of Saskatchewan long before coming of the white man were revived in Regina Friday when A. Kelly, Hardy storekeeper, walked into the offices of the Saskatchewan Historical society with a scale diagram of rocks piled near Hardy to form an outline of a turtle over 125 feet long.

Overgrown with grass and shrubs, the formation is hardly distinguishable from the road, but looked at from an elevated position, the perfect outline of a turtle can be made out. Head facing east, it is exactly 135 feet from tip of tail to the two piles of rock representing eyes and is 80 feet wide.

Two rows of stones, six inches in diameter, from the outer edge of the shell and there is a symmetrical design in the centre around rocks piled six feet high.

It is situated on a high hill three miles north of Muddy lake and students of mounds and Indian habits believe it is closely related to Indian religion or the Indian dance.

Another theory was that the rocks at one time formed the outer boundaries of an Indian camp. Indians have a tendency to line outer edges of their tents and camps with rocks and in so doing may have gone one step further and added a little art to the job.

IGNATIUS COURT DIES

A prominent Indian Catholic from the Fort-Totten Reservation passed away on June 6th. He was born April 4th, 1867, and was given the name Tamazakan-hotanka. Under the direction of the late Fr. Jerome, O.S.B., he translated Gilmore's Bible history in the Sioux language. Also he translated a prayer book and a catechism; and for more than 25 years he has written and translated articles for the Catholic Sioux Herald. He was instrumental in getting \$300,000 from Congress for the Indians. He was honorary member of the Fourth Degree Knights of Columbus.

Ignatius Court is well known among the Canadian Sioux Indians; he organized the St. Joseph's Society at Griswold, Man.

VATICAN CITY

"His Work is Praise and Magnificence"

Vatican City and its St. Peter's Basilica, within Rome, symbolize in the minds of Catholics the authority, dignity and power of the Church. This city of 108.7 acres within a city, is situated on the right bank of the Tiber on the low Vatican Hill, from which it receives its name.

According to tradition, St. Peter suffered crucifixion and death on Vatican Hill after he had planted the Church in Rome. And during the first century, after the death of Christ this same hill was the scene of many other Christian persecutions, since the Roman state regarded Christians as enemies of the social order and adherence to the Christian religion punishable with death.

It was not until the early fourth century, when Constantine I came to power, that the Christians and the state were reconciled and the Church given a preferential status. This emperor began the construction of a beautiful basilica on the Hill over the tomb of the first Roman Bishop, St. Peter. Around this basilica sprang up a number of chapels, monasteries, hospitals and, during the pontificate of Symmachus, the first Papal palace. Here the seat of the Papacy has since remained with the exception of the period from 1309 to 1367 when it was moved to Avignon, France.

In 1870 the Italian government seized the Papal states and properties. From that time until the signing of the Lateran Treaty with the government in 1929, establishing the Vatican State, every Pope went into volutary seclusion within the Vatican, as a gesture of protest against the Italian King's seizure of the Papal states.

Today Vatican City is full of medieval splendor and Renaissance art, yet modern and efficient in its functionings. It has its own government, its own police and courts, its own railroad and radio stations and has its own postage stamps. Since 1931 it has coined its own money. The approximate 1,000 persons residing here are Vatican citizens living under the Vatican flag — of white and yellow with crossed keys and triple tiara.

One of the most awe-inspiring buildings in the world is found here, St. Peter's Basilica, built and decorated during the sixteenth century to replace the original Constantine basilica demolished in 1452. The church is fronted by the famous Piazza di San Pietro, which is partly inclosed by Bernini's semicircular colonnade. The huge colonnade represents Christ opening His arms to receive in a protective embrace His millions of children all over the world.

Although the private apartment of the Pope has remained relatively simple, the Papal palace reflects everywhere else the ambition of nearly every pontificate since 1367 to make it beautiful. Apartments, offices, chapels, salons, libraries and private rooms make up its extensive interior, the greater part of which is devoted to the exhibition of the Papal treasures, objects of art and antiquities, which a comparatively small section is set apart for the Papal court.

The Sistine Chapel, where the College of Cardinals holds the election of the Pope, is one of the most famous buildings in the city, its beauty enriched by the famous frescoes of Michelangelo.

Yearly hundreds of thousands of the world's 350,000,000 Catholics make the pilgrimage to this little

city, their spiritual capital, and find there the spirit of Christendom and reflected everywhere the faith in God expressed in works of art. And here appropriate are the words they read inscribed on the sacristy of St. Peter's: "His work is praise and magnificence."

Catherine Tekakwitha

24. False Accusation

During the winter hunt a woman in Catherine's company had some suspicion toward the little girl, the only unmarried girl in the camp. One night, the woman waited and waited for her husband gone hunting. At last she fell asleep. Very late the man came back, very tired of his long walk in the deep snow and once in the dark lodge, he did not make a long search for his place and threw himself on the mat. The wife, in the early morning, awakened and looked right away to see if her husband was back. Yes, but he was not lying near her couch but near Catherine. She became very jealous. A little while later, she heard her husband inviting Catherine to help him repair his canoe. It was quite natural for Tekakwitha was known as being very clever with her hands. But the wife kept silent, although like many Indians, very jealous, she suspected Catherine's chastity.

Back home, her first visit was for the missionary Fr. Fremin heard the accusation, but said nothing. He called Catherine to him and told her the charge. She cleared it away by the very way she answered. Instead of vehement protestations, furious words and noisy claims of revenge, the girl just denied the accusation very calmly. Her heroic virtue was endowed with a divine touch — peace. Nothing could trouble her. She was too confident in God. The Black Robe who had been wise to listen to the story of the accusation before coming to a conclusion, was struck by her peaceful innocence. He trusted her. Shortly after the jealous alumnator recognized she was mistaken and she was very sad for her injustice. Beautiful example which can teach many people less scrupulous and far more stubborn in their rash judgments.

25. A Friend

One day Catherine was standing before the new chapel which was near completion. Unconsciously she said in a low voice: "I wonder where my place will be in it." She meant on which side the women will gather, according to the old custom. Then, always on the same tone, "God indeed does like chapels of wood in which to dwell, but He likes better to dwell in our souls. I do not deserve to enter into this chapel of wood, for I have often chased God from my soul and I deserve in my turn to be driven from it with the dogs." At that moment, a woman, a stranger was standing by, about the same age as Catherine. She looked at her in amazement for those words she had heard were the very words of her own heart at that moment. From that moment they became inseparable friends.

The stranger had heard her story. In no way she resembled the other friend of Catherine, Anastasia, respectable and elderly matron whose good name was known by everybody. The new friend, whose name

Marie Therese Tegaigenta, had a very bad reputation for drunkenness and though she was now a penitent, she was not supposed to have a sound judgment. For many, she was rather an eccentric, a poor convert. Her story was indeed frightful. She had been baptised and married a pagan. She tried many times to quit her bad habit of drinking. In the winter of 1676 she was with her husband and a hunting party. Little snow, no game. They starved for weeks on broth and shoe-strings and mocassins. One winter disappeared and his companion fed on him. Two others were killed for the same purpose. Her husband died of hunger. Alone then, she buried him and went her way with her little nephew. She succeeded to join the rest of the party who had forsaken her when her husband was sick. They asked her what she thought of them for they had killed, and she was a Christian. She did not dare to give an answer. But one night in the solitude and silence, she had a terrible fear: were those men ready to kill now a defenseless widow? Remorse for a sinful life choked her with tears. She made a vow that if God would save her, her whole life will change and she will make penance. The next day a little smoke guided them to an Indian campment where they found enough food. She was saved.

(To be continued)

—Fr. Guy, O.M.I.

? THE QUESTION BOX ?

Will our bodies be different after the resurrection? How do we have any knowledge of this?

We shall rise with the same bodies that we had during our earthly existence, but we know from St. Paul that we will be glorified. That is to say, they will enjoy four special qualities or gifts. This is evident from the first epistle of St. Paul to the Corinthians, chapter 15. The four qualities mentioned are as follows: Impossibility, or incapability of suffering—"It shall rise in incorruption." (v. 42) Agility, or the power of rapid motion—"It shall rise in power" (v. 43). Subtlety, or being spiritualized—"It shall rise as a spiritual body" (v. 44). It will be able, for instance, to penetrate the hardest substances, just as light passes through glass. It was thus that our divine Saviour after His resurrection entered the supper room although the doors were closed. Brightness is the fourth quality—"It shall rise in glory" (v. 45). As a further explanation of this we may quote the words of St. Matthew's gospel (13:43): "Then shall the just shine as the sun."

* * *

In a discussion with a non-Catholic the other day, on the divinity of Christ, I was told that the bible clearly indicates that Christ is not God — in other words, divine — for in the gospel of St. John (14:28) we read the words: "The Father is greater than I." How is this explained?

We must always remember that there are two natures in Christ — the divine and the human. By the passage quoted it is meant that God the Father is greater than the Son considered in His human nature. That Christ is God and equal to the Father is clearly indicated by the words of the same gospel in chapter 10, verse 30: "I and the Father are one."

Why are Protestants rebaptized before they are admitted into the Catholic Church?

Protestants are not rebaptized before they are admitted into the Catholic Church. Baptism imprints a spiritual mark upon the soul; hence can be received but once. Converts are sometimes baptized conditionally when there is doubt as to the validity of the former Baptism, but in no sense of the word is this a re-Baptism. If the original Baptism was valid, the Catholic Baptism is a mere ceremony without effect.

* * *

What events are given as signs of the coming of the end of the world?

The three events which are given as signs of the coming of the end of the world are: The conversion of the Jews (Jer. XXXI.; Dan. XII.): The return of Enoch and Elias (Apoc. IX., 1), the preaching of the gospel to all nations (Matt. XXIV.).

* * *

What does the word "Oblate" mean in the title "Oblates of Mary Immaculate"?

"Oblate" means "one who is offered." An Oblate of Mary Immaculate is one who has offered himself to God, putting himself under the protection and patronage of the Blessed Virgin Mary.

* * *

What is Benediction of the Blessed Sacrament and when did it originate?

Benediction of the Blessed Sacrament is a religious service which originated in the fourteenth century. About that time the custom of exposing the Blessed Sacrament on the altar for the public veneration of the faithful came in vogue. Since we firmly believe that the Blessed Sacrament contains the Body and Blood, Soul and Divinity of our Lord Jesus Christ, it follows that one can give the Host all the honours due to the Divinity when it is exposed on our altars. The service now consists of the exposition of the Blessed Sacrament accompanied by a hymn of praise and incensation after it has been exposed on the altar. Suitable prayers may then be said and the service is concluded when the priest blesses the assembled people with the Host and replaces it in the tabernacle. Liturgical regulations require that another hymn be said as the service is concluded and the antiphon, known as the "Divine Praises," be recited.

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Why is Baptism necessary for salvation?

On the testimony of Christ to Nicodemus, given in the gospel of St. John, III, 5, we believe baptism to be absolutely essential to salvation: "Amen, Amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God." This is corroborated by reason since nature can produce only natural actions which are incapable of taking us to the supernatural destiny of seeing God as He is. In other words, our nature alone could not enable us to do that which exceeds our nature — namely, to see God as He is. So when Christ says we must be born again, He is showing us that we will receive the new nature of grace which produces supernatural actions, and these supernatural actions are capable of taking us to a supernatural destiny. However, no adult will be lost by accident and so those who have the will to do what God wishes as soon as He makes it known to them, have the implicit desire of baptism and will be saved as long as they sincerely hold that intention.

CHURCH CALENDAR FOR NOVEMBER

- Nov. 1 — All Saints Day, holy day of obligation.
 Nov. 2 — 22nd Sunday after Pentecost. Gospel: Tribute to Caesar. St. Matt. 22:15—21
 Nov. 3 — All Souls Day.
 Nov. 9 — 23rd Sunday after Pentecost. Gospel: Daughter of Jairus. St. Matt. 9:18—26
 Nov. 16 — 24 Sunday after Pentecost. Gospel: Grain of mustard seed. St. Matt. 13:31—35
 Nov. 23 — Last Sunday after Pentecost. Gospel: End of the world. St. Matt. 24:15—35
 Nov. 20 — First Sunday in Advent. Gospel: There shall be signs. St. Luke 21:25—33

PRAY FOR THE DEAD

"It is, therefore, a wholesome and salutary thought to pray for the dead, that they be loosed from sin."

(II Mach. xii. 46)

In the month November the Church recalls the great spiritual help we can give to the poor souls in Purgatory. According to the words of St. Paul, "it is appointed unto men once to die, and after this the judgment (Heb. ix. 27). As a result of this judgment we are faced with these two alternatives: a state of happiness for the good, and a state of punishment for the evil souls. For, as Christ says, "nothing unclean can enter into the kingdom of heaven."

But, as every one defiled at the hour of death is not guilty of eternal punishment, there is a place of temporal punishment for those who, departing from this life in the grace of God, are yet not entirely free from venial sins, nor have yet made full amends for their sins. This place is called Purgatory. In confirmation of this belief we go to Holy Scripture, where we read in the second book of the Macchabees, that after winning a battle Judas Machabeus ordered prayers and sacrifices to be offered up for his slain comrades. "And making a gathering, he sent 12,000 drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For, if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. It is, therefore, a holy and wholesome thought, to pray for the dead, that they may be loosed from their sins. (II Mach. xii, 43-46).

The unanimous voice of the Fathers of Christendom confirms the belief of the Church in the salutary practice of praying for the dead. As the soul leaves the body, and stands before God, it learns to its great sadness that it is not found worthy to join the Blessed, and see God face to face. How long each individual soul must suffer, no one knows but God. But in order to alleviate their sufferings, we must pray for these souls in purgatory, have the sacrifice of the Mass offered up for them. If we aid the poor souls while on earth, the ones we have helped will help us in their turn and plead to mercy before the Eternal Judge when our summons come. For this assurance we have the words of Our Saviour when He says: "Blessed are the merciful, for they shall obtain mercy." (Matt. v. 7).

G. L., O.M.I.

THE LIFE OF JESUS

IX—THE SAMARITAN WOMAN

Tipadjimowind ki gibahikasonit onikanitakewi niwan, kaye kikendang kayate, Pharisiyenyan mikoo atendaminit wabamikut nawate nipiwa kikinohamagan ayawat, kaye nawate nipiwa awiya sikaha dakawat apite Jean (ana kuta win tabinawa ki sil andakessik, o kikinohamaganan dac ki anonat) Jes Jedewaki o ki aninagatan, kaye Wenicicit Mani sikickakot, Galileing ki ani iji ajegiwe. Ki inate dac Samariing tci ani iji ajawicket.

Mi ima aking otenang Sichar ejinikatek ki tagucin, peco mi ima aking Jacob ka ki minagoban okosissan Josephan. Mi ima dac takonikoban Jac o monahiban. Jesus apitci ayekosit wakitci monahibaning ki api. Ningotci kega ninwatwassow tibahig ki ani apitci kijikat. Nanyita dac ima ki pi tagoc pejik Samarikwe nipi pi gwabahang "Taka minahicin, Jesus o ki inan. O kikinohamaganan ondeno banin otenang mitcim awi atawenit.

Oho o ki iji nakwetakon ini Samarikwen: "Ki J dawininiw kin, anin dac ejissek ka nandotamawiyia tci minahinan, ana nin Samarikwewyian? Kaw wika nakatokanitissiwok Judawininiwok kaye Samariniwiniwok". Kakina kikendaman Kije Manito migiwevin. Jesus ki ikito, kiepin kikendamamaba Awenen aha ka inik: "Taka minahicin," nakina kay kin mi ke iji nandotamawatipan, ambe ki to ki minahicin nipi pemadjihiwemagak." Tebendjikayan, ki ikito ikwe, kawin kuca keko kit ayassin ke gwabahikakeyan, ambe icpanikate monahiban. Ande dac k ondinaman pemadjihiwemagak nipi.

Nawate no kin ki kitci inendagos apite n'ossina Jacob, oho monahiban ka ki minikoyang, kaye wika ki ki ondji minikwet, tako onidjanissan kaye ot awes sihiman? Jesus oho ki iji nakwetam: Awyia menikwet oho nipi, minawa ta nondehabagwe aha dac ki minikwet ihi nipi ke minak, kawin wika ta nondehabagwessi. Minange, nipi ke minak, wiyawing, mokiciwaniping ta inendagwatini kakine pimatisiwin ondji."

Tebendjikeyan, ki ikito aha ikwe Taka mijicin iw nipi, minawa wika tci nondeabakwessiwan, kay minawa oma tci pi ijassianw tci gwabahipiyan. "Matjan, Jesus o ki inan, awi nandom ki nabem, kay neyab oma pi ijan." Kawin n'donabemissi ki iji nakwetam aha ikwe.

Geget ki tbwe ka ikitoyan, "kawin n'donabemissi Nanan ki ki ayawak, ambe kawin ki nabem, aha megwa wa witikemat, Mi win iji, ki debwe." Tebendjikeyan ki ikito aha ikwe, ni wabandan nikanadjimowiniwiyian". "Nossibanik ki ikito aha ikwe, oma wadjiwing o ki taji manadjihawan Maniton, kin dac kit ikit inatek Jerusaleming tci tajimanadjihing."

Ikwe, debwetawicin, Peconagwat jikwa ke ijissek tci taji mahadjihassiwek Kije Manito oma wadjiwing kema Jerusaleming. Kinawa win ki manadjiton wegongen kekendansiwek; ninawind dac win wegongen kekendamang ni manadjitomin, anic papi-pimadjihowin Judawininiwog ondjimogat.

Peconagwat tci ijissek, aja sa ko ijissemagat, wedjite Maniton Menadjihawat, Weossimind tci manadjihawat inendamowining kaye debwewining; Kije Manito kawin owiyawissi, kaye igi menadjihawat inatani tci manadjihawat inendamowining kaye debwewining."

"N'kekendan, ki ikito ikwe, Opimadjihiwe Krist ki inind, tci pi ijat, Ki pi otissinang, kakina keko ka kikinohamaganan."

"Nin kuca Opimadjihiwe, nin genoninan."

(To be continued)